

1837

4-19-1837

Gambier Observer, April 19, 1837

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Recommended Citation

"Gambier Observer, April 19, 1837" (1837). *1837*. 49.
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CONDUCTED BY
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GEORGE W. MYERS, PRINTER.

From the British Magazine.
ON DECORATING THE HOUSE OF GOD.

The King of heaven's angelic bands
Dwells not in temples made with hands:
The heaven of heavens cannot contain
The boundless glories of his reign.

Yet he in pity condescends,
And to our weak conceptions bends;
His special presence stoops to grace
Of prayer and praise the hallowed place.
Since then, O God our Saviour, HERE
Our holiest thoughts to thee draw near,
We love to deck, with pious care,
Thine altar, and thy house of prayer.

Accept, Almighty Lord, we pray,
These tributes of our zeal this day;
And, whilst we humbly bow the knee,
Inspire us with THE LOVE OF THEE.

THE OBSERVER.

From the New-York Observer.
NOTICES OF THE REV. CHARLES SIMEON,
From Sermons delivered on Occasion of his death.

CONCLUDED.

Mr. Thodey mentions the following incidents as illustrating Mr. Simeon's character, spirit and labours.

“His influence over those who came into contact with him, was considerable, and that influence was often successfully exerted for good, over men who might be considered intellectually superior to himself. This probably arose from the deep impressions entertained by his friends, notwithstanding his minor imperfections which were all upon the surface, of his eminent conscientiousness and integrity. Mr. Venn's Letters, the life of Mr. Thomason and other published works, might be quoted as illustrative of the veneration in which he was held.—His great kindness to the Rev. Thomas Scott, the commentator, ought not to be passed unnoticed. After the printing of his great work, Mr. Scott was in pecuniary difficulty. Immediately upon receiving his letter, Mr. Simeon sent him a remittance of £500, as a present from himself and friends, besides a considerable sum for books. ‘Such,’ says his son, ‘were the prompt and vigorous exertions of that zealous friend, and excellent man, that they led my father to declare, that ‘to him, under God, he owed the comfort of his declining years.’

“Henry Kirke White, who was a friend of Henry Martyn's, received as Dr. Southey states ‘the most fatherly kindness from Mr. Simeon,’ and speaks of the powerful impression derived from his pulpit discourses, as did also Henry Martyn, whose regard for Mr. Simeon was unbounded. In his diary he alludes to him with great interest; and it is well known, that his determination to undertake the office of a christian missionary, arose from a remark he heard Mr. Simeon make, on the benefit which had resulted from Mr. Carey's services in India. The day that shall bring to light hidden things alone will reveal the amount of usefulness of which Mr. S. was the instrument among the young men of the University, multitudes of whom have, from time to time, received the determining influences of life from his ministry and conversation.

“In his indefatigable industry in the studies peculiar to his profession, without which eminence can rarely be deserved, or retained, Mr. Simeon was a bright example to all Christian ministers. His great work, the *Horæ Homileticæ*, now incorporated in one uniform edition of his writings, by his own hand, may remind us of the labours of Carey and Dr. Manton. It comprises twenty-one octavo volumes, thick and closely printed, averaging about 600 pages each, containing between two and three thousand sermons upon the Scriptures. Some of them little more than large skeletons, but the greater proportion of them, full sermons, which were for the most part written carefully out as he himself told me, the day after they were preached. These form the best picture and memorial of his intellectual character. Plain vigorous sense, practical shrewdness, respectable scholarship, careful attention to matters of facts, singular love of method, even though that method may occasionally appear to be an arbitrary one (accommodated perhaps in some instances to the materials most convenient to him to bring forward at the time, rather than following the natural order of the subject discussed), and a systematic subordination of every thing to some direct object of practical utility are the qualities which most prominently appear in his writings.” pp. 41—44.

“I remember dining with him at the house of a mutual friend, when the conversation turned upon the increase of evangelical religion in the church and the number of pious young men preparing to enter it. One of the company happened to say, in an under tone, ‘We owe a good deal of this to Mr. Simeon. His quick ear caught the words, when he instantly turned to me and said, with great solemnity and tenderness, ‘No, my dear Sir, you do not owe this to Mr. Simeon. It is one of the peculiar circumstances of the present day, that religion is prevailing so generally that no one can tell whose work it is. Some years ago you could place your finger upon the instrument and say, ‘This is Mr. Romaine's doing; this Mr. Foster's at St. Antholin's; this Mr. Cecil's at St. John's; but now it is gradual and diffusive that you cannot fix upon the man,—you must ascribe it wholly to God. Indeed you do not owe it to Mr. Simeon: unaffectedly disclaiming a tribute which all felt due to him. So lately as August last, Mr. Hamilton wrote to propose dedicating a work to him. Mr. Simeon in reply, spoke highly of

the work itself, but added—‘As to the dedication my brother does not know me. If I were a dignitary I could bear it as official: but as personal I cannot. I had much rather wait for my *Euge* till I stand before my Judge. He does know me and yet I trust will have mercy on me.’” Thodey, pp. 47, 48.

Of his fidelity Mr. Close says: “Men of all ranks and classes, from time to time appeared among his hearers, and he was equally faithful to all. Never shall I forget one remarkable instance which I myself witnessed of his affectionate concern for the souls entrusted to him. He was preaching upon these striking words, ‘All day long I have stretched forth my hands unto a disobedient and gainsaying people.’ And after having urged all his hearers to accept the proffered mercy, he reminded them that there were those present to whom he had preached Christ for more than thirty years, but they continued still indifferent to a Saviour's love; and pursuing this train of exhortation for some time, he at length became overpowered by his feelings, and he sunk down in the pulpit, and burst into a flood of tears, and few who were present could refrain from weeping with him” Close, pp. 10, 11.

Mr. Close's text was, Malachi, ii. 5, 6. That portion of his text which speaks of walking “in peace and equity,” Mr. Close applies as follows to his deceased friend:

“It was not on his death-bed alone that he could say, ‘all is peace, sweet peace;’ his life was peace; the composure and placidity of his mind appeared in all his dealings with his fellow creatures and fellow-Christians. He walked in peace with God and man—his heart overflowed with benevolence and Christian love—he could not do an unkind action, nor necessarily hurt the feelings of any human being. Many instances of the prevalence of this disposition in his mind have already appeared in print, and many others might be mentioned were they not of too private a nature to meet the public eye. The importance which he attached to this spirit is evident from his own language in a letter to me in the year 1828. ‘As to advice,’ he says ‘I have none to give except this—let us, towards all persons, and in all things and at all times endeavor to win by love—love is the universal conqueror!’ Again he says, ‘By tenderness, forbearance and love, we may greatly benefit those who come in contact with us. If only we are ready to wash our friends' feet, we shall conciliate their regard, and greatly facilitate the advancement of their souls.’ And that which he inculcated on others he practised himself. Towards those who differed from him in religious opinions, especially towards Dissenters from that Church of which he was a consistent and attached member to the hour of his death, he never showed asperity or contempt. While he loved and conscientiously preferred, that pure and reformed part of Christ's universal Church established in these realms; he was far from adopting the language of those who would leave all who differ from themselves to the ‘uncovenanted mercies of God’ as though Dissenters were hardly within the possible limits of salvation. He was charitable without being latitudinarian and conscientiously and firmly attached to his own principles without bigotry or intolerance.

“But one characteristic of our reverend Father suggested by the text remains to be noticed under this head, viz: his strict integrity and uprightness,—he walked with God in equity.” During his long and public life, among all the faults and failings attributed to him, never was he even suspected of a mean or ungenerous action. Nature had bestowed on him a noble mind and a generous heart; and grace engrafted on these that Christian disinterestedness which distinguished him through life.—Limited in his early days in his means, several opportunities presented themselves of enriching himself; these he steadfastly rejected. On one occasion, a near relative, who was affectionately attached to him, was willing to have bequeathed him a share of his ample fortune: he could not, however prevail upon Mr. Simeon to take more than £15000 which he took entirely for charitable purposes. Subsequently whatever property he may have received, he has spent the whole for God, and has died comparatively very poor; it will be found that £6000 will cover all his property—and that, with the exception of a few small legacies to beloved relatives he has dedicated to religious purposes. He once told me himself that he retained his college fellowship for no other reason than that it enabled him to live more economically, and to devote more to the Lord. He was not only true and just in all his dealings, not merely accurate and punctual to the greatest nicety in all his pecuniary transactions, but he had laid down all his property at the foot of the cross, saying, ‘Lord, behold all that I have is thine, and of thee own have I given thee.’ He walked before God in peace and equity,” and let us not forget that he did so for more than half a century. Most persons are aware that he received his deep and abiding religious impressions while as a young man he was endeavoring to prepare himself for the reception of the Lord's Supper in his College Chapel. And with reference to that interesting event, he once addressed a confidential friend to the following effect; ‘The light of God's countenance then first visited me, and in his great mercy he has never wholly withdrawn it from me during sixty-six years. I was then enabled by his grace to set my face towards Zion, and though I have had much to lament and mourn over, and for which to be confounded before God, yet blessed be his name I have never turned my face away from Zion for sixty-six years!’ Close pp. 18—22.

From the Episcopal Recorder.

CONSECRATION OF BISHOP SEABURY.

The following valuable passage in relation to the first of our American bishops, is from Skinner's history of Episcopacy in Scotland. We find it in the “Monthly Review” for 1790 which

has been kindly put into our hands by a gentleman in this city.

“In the year 1784, when our Church had indeed a less number of bishops than usual, but still such as was sufficient for the time to answer the great end of the office, an unexpected affair of a quite foreign nature was providentially thrown in her way, which contributed to raise her in some measure out of that obscurity into which a run of distress had plunged her, and procured her a particular degree of respect and notice, from a quarter where she had not been favoured with much of either for some time before. The American war, which, from inward and artfully fomented murmurings, had at last broke out into open revolt, and had been carried on for some years with various success between Britain alone, and her rebellious colonies, supported by France, Spain and Holland, had in spring, 1783, terminated in a peace, by which Britain gave up her sovereignty over these colonies, and fully acknowledged and ratified the independence which they had already assumed to themselves, under the new title of “The Thirteen United States of America.”—This concession of necessary policy, dissolved the established connection which had hitherto subsisted between the Episcopal people in America and the bishop of London, who had always been by appointment and practice, the proper ordinary of the Episcopal Church there but could no longer now be submitted to by them in that character. As the United States had found it for their interest to grant an universal liberty of conscience to all professions, without preference to any by way of establishment, the Episcopal clergy thus left to themselves, and destitute of any superior, began to look about how to get this fundamental defect removed, and have their own orphan church duly organized, in such a form as they believed essential to her being and might find consistent with the civil constitution of their new government.

“In this important undertaking the clergy in the province of Connecticut, who had long been a numerous body, took the lead; and having, after mature deliberation, pitched upon Dr. Samuel Seabury, one of the missionaries from the Society for propagating Christian Knowledge as a clergyman in their unanimous judgment, every way qualified for the Episcopal function, and who had been one of the suffering loyalists during the late war, they sent him over to their old mother Church of England, with proper attestations of his character and qualifications and earnestly supplicating the prelates of that flourishing church to take pity on their desolate state, and give them a bishop in the person of this worthy brother, to be a spiritual father to them for governing them in the mean time, and for the great work of continuing a regular ministry to posterity in time to come. Upon the Doctor's arrival in England, and presenting his credentials, the English prelates received him very graciously, but required time to consider in what way the object of his journey might be best accomplished. The business was new, and out of the usual line of their procedure hitherto, in the performance of this distinguished part of their high office. They saw the expediency of the measure proposed, but wished to have some preliminaries adjusted, and brought as near as possible to their own stated forms, without which they were at a loss how to act consistently, with that regard which they owed to the standing practice of their church, and the strict connection subsisting in England between the civil and ecclesiastical constitution.

“In this state of suspense, which necessarily lasted many months, the candidate began to weary* of so long a delay, and such a continued uncertainty, as the former was not convenient for his own expectations, nor the latter suitable to the expectations of his employers: therefore, having known before, that there was a continued succession of bishops in Scotland, and finding, where he then was, no objection to the validity of their Episcopal powers, whatever there might be to the propriety of their political scruples, he contrived to have it inquired at second hand, what prospect there might be of speedy success in an application to that quarter, if such application should be formally made. When this was intimated, in such a general manner, to the Scotch bishops, they knew not well at first what to think of it, as being entirely unacquainted with the character of the person proposed, and not certain whether they might not be some danger in their giving any countenance to such an unexpected application. But the proposal was more pointedly and pressingly repeated, and assurance given them, by authority which they could rely on, that Dr. Seabury was a clergyman of unblemished reputation and eminent parts, with a full representation at the same time how matters stood concerning him in England, they at last agreed to comply with the application, and contribute what was in her power, towards advancing the good work so urgently recommended to their assistance. Upon the welcome notification of this consent, Dr. Seabury came to Scotland and on the 14th of November, 1784, being Sunday, was publicly consecrated at Aberdeen, by Bishop Kilgour, now *Primus*, Bishop Petrie, and Bishop Skinner.

“This charitable act of spiritual function, by which the Episcopal Church of Scotland has the honor of first introducing a resident Protestant Episcopacy in America, was variously talked of when it came to be generally known. Some gave in their countenance in terms of the highest approbation. Others there were, who, though they could not openly and with any show of principle condemn it, yet affected to treat it with contempt and ridicule, both in private conversation and in some of the periodical papers. But whatever sinister interpretations may be put upon our bishops taking such a part in this business, they are fully satisfied of the purity and uprightness of their own intentions; and

* A Scotticism. The work abounds with blemishes of this kind, which might have been easily removed.

while they look back with pleasure to the pious and grateful sentiments of which the clergy of Connecticut, on receiving their new bishop, gave public and unanimous testimony, they will rest themselves on the well grounded hope of the accomplishment of that affectionate wish which these clergy expressed, in the overflowing of their hearts on that occasion, “That wherever the American Episcopal Church shall be mentioned in the world, this also, that the bishops of Scotland have done for her, may be spoken of for a memorial of them.”†

† In the year 1786, another body of Episcopal clergy in some of the Southern States of the American Union made a similar application to the English Bishops, upon being informed that the alleged obstacles in Dr. Seabury's case had been purposely and legally removed; and it was announced in the public papers, that on the 4th of February, 1787, Drs. White and Prevost, the former elected for Philadelphia, the latter for New York, were both consecrated at Lambeth, by the Archbishop of Canterbury, assisted by the Archbishop of York, and the Bishops of Bath and Wells, and Peterborough.

From the British Critic.

CHALDEAN CHRISTIAN TRIBES.

The lengthy extract which follows, relative to the Chaldean Christian tribes,—said to be the only Christians in the East who have maintained their independence against the Mahometans;—is altogether so interesting as to oblige us to present it to our readers without abridgements:—

“September 30.—I have just received another packet from Bombay, to be dispatched to Constantinople. The Tarter who brought it from Bagdad is Rahmetullah Aza, the same who during Saed Pasha's troubles, endeavored to get to Constantinople by the way of Amadia and Van. I had a long talk with him about this road, which is a very curious one. No other Turk has ever attempted to penetrate by that way.

“At Ankowa, by the recommendation of the Governor of Arbil, he took a Chaldean interpreter to help him among the Chaldean tribes to the Julamerk. From Arbil he went to Akra or Naukur, two days journey of about twelve hours each. The road was pretty level till he began to ascend the mountain to the fort of Akra. Thence to Amadia was two days' journey of twelve hours each, but over a very mountainous and difficult road. At Amadia, Zebur Pasha, the governor endeavored to persuade him to abandon his enterprise, as extremely dangerous if not impracticable, but the Tartar persisted. The Pasha then gave him some directions, among which were to pay for every thing he got, and to show no repugnance to whatever food might be placed before him, but on the contrary, to praise it, as the people, through whose country he was to pass, especially the Christians, were a ferocious, vindictive, and capricious set, extremely irritable withal; and that the slightest offence might be his destruction. He then furnished him with letters, and gave him two or three men who knew the country. But his march was one scene of difficulties: they plundered him of his money and arms, and told him they refrained from further violence for the sake of Zebur Pasha's letter of recommendation. He was thirteen days going from Amadia to Van, including twenty four hours detention at Julamerk.* The province of Hakkasi is one exceedingly precipitous and difficult mountain all the way to Van, in many parts covered with thick forests. The inhabitants are wilder than any Koords or Arabs he had ever seen. The mountains were so high, that sometimes after a slow winding march of four or five hours, the village they had quitted would be seen close as it were at their feet.—All the day's marches were very long and lasted from before sunrise till after sunset in October. About fifty hours from Amadia he came to a straggling village, extending near an hours march. This was the station or cantonment of a Christian tribe. The huts were all built of logs—the inhabitants the most savage of any that he had seen in that land of savages.—These Chaldeans, for so they are, wore *hats* (tchapka), in form resembling the European hat made of rice straw. They are unacquainted with wheat or barley, and cultivate only rice of which they make bread. In person they are more than ordinarily tall and stout. For provisions they could only supply the Tartar with walnuts, honey, and rice bread: but this fare, for which they made him pay extravagantly dear, he praised vehemently, remembering the lesson he received at Amadia, though the dust, straw, and ashes, bore an equal proportion with the rice in the villanous composition which they denominated bread. Only two or three of them spoke Koordish, and their Chaldean was very nearly unintelligible to the Ankowa interpreters.—They did not think it prudent to express equal admiration at theirs. They asked him what manner of man he was; he told them he was an Osmanli, but they did not understand what that meant; and to his great scandal, though he durst not express it, they neither knew nor cared about the Sultan. They comprehended, however, that he was a Mussulman, and told him that they had been there long before his *Mohammed*. They did not, however, plunder him, and they parted on the whole very good friends.—He also saw a great number of devil-worshipping Yezids, but he did not see the prince of Hakkasi, who seems, however, to have very little power over his subjects as may be supposed from their being composed entirely of clans. There are no *peasants*, properly so called, or a peculiar race of cultivators of the soil, either in Amadia or Hakkasi, a proof, I think, that these provinces were the original seat of the Koords and Chaldeans: while the presence of a *Tajik* or *Tat* race all over lower Koordistan seems to show a conquered country. At last the Tartar arrived at Van, to his no small joy.—Van, though a Koordish principality, said Ra-

* “The capital of the Koordish province of Hakkari, in which province likewise is situated Kulek Hannes, the residence of the Chaldean Patriarch. His Chaldean title is *Catolik*,—and he resides in a large monastery.” &c.” See note.

hmetullah, is quite a civilized place, the Der-vish Pasha, the prince, told him he had never seen a stranger descend from those mountains.”—pp. 275—280.

The above remarkable history requires the annexed note to complete it. It is taken from a memorandum book of Mr. Rich's.

“The most savage and independent tribes of Julamerk, or Hakkasi, are the Chaldean tribes, four in number, who care not for the prince of Hakkasi, and live in a completely barbarous state. They profess Christianity and are followers of Nestorius. The men are all remarkable for strength, size, and bravery, and it is said to be less safe to pass among them than through the Mahomettan tribes. They inhabit the country between Amadia and Julamerk, in which tract there is only one Mahomettan tribe. They give something to the prince of Hakkasi, occasionally, when he entreats them but never by compulsion. The territory of Hakkasi extends to within about two hours' journey from Urmia. Mustafa Kahu, the present prince pays a *peshgess*, or present to Abbas Misza, of Tabreez.”—Note, page 276.—*Rich's Residence in Koordistan and Nineveh.*

From the New York Observer.

SALE OF THE SCRIPTURES BY COLPORTEURS IN FRANCE AND SPAIN.

The number of Colporteurs, who sell the word of God in the cities and villages of France is greater this year than in preceding years. At least fifteen departments have been traversed by these humble messengers of the Gospel. They meet many obstacles, but are not disheartened and sometimes they receive a sweet reward for their labors. In the following extract of a letter to one of our colporteurs from some inhabitants of the department of Saone and Loire, you will find the language of gratitude and Christian love.

“We pray the Lord,” say these pious readers of the Bible, “most fervently in behalf of ourselves and the Society. May He shed his Holy Spirit upon all true and zealous evangelists! may He sweeten your toils, and relieve your burdensome labors by crowning them with the happiest success! Like your dear brother, we earnestly desire that a good servant of Jesus Christ be sent us, to guide us in the sacred path of the gospel. But we will wait patiently, the Lord watches over us. The favorable moment is not far distant. We shall long recollect the agreeable and useful hours we have had the pleasure to pass with you, and we sigh for the happiness of seeing you again permanently among us. Have the goodness to commend us to the prayers of our good brethren; and assure them that though separated by distance, we are united in heart and affection with you in Christ. Our children salute you affectionately, and we believe that, if the Lord hears our humble and fervent prayers, they will soon be the elect of God.”

This letter is a gratifying testimony to the zeal of a pious colporteur, and he must have felt profound gratitude to God when he read these brotherly expressions prompted by sincere faith in the word of God. Another colporteur recently saved the life of a prisoner.—The fact is very curious, and I will state it briefly.

This colporteur named *Louis Choquet*, is employed by the evangelical society of Lille, and distributes copies of the sacred Scriptures in the north of France. By a mistake of some magistrates he was put in prison at Calais.—Calm, as every man must be whose conscience does not reproach him, and fatigued, he slept in the afternoon, when he was suddenly waked by a noise. He looked around him, a strange and horrible sight struck his eyes. Another prisoner, in despair had hung himself with his handkerchief, and was struggling with death. Instantly the colporteur arose, approached the unhappy man, loosed the handkerchief by which he hung and severely reproved him for the crime he had attempted to commit. The Lord blessed the words of our brother, and tears, in profusion fell from the eyes of the poor prisoner, who abandoned the wicked design of taking his own life and received gratefully the advice given him by the colporteur. May the Lord who converts souls make this temporal deliverance the first step towards the spiritual deliverance which every soul must obtain in order to enter heaven! The next day, Louis Choquet was set free, so that God seems to have led him to this prison only to prevent a criminal from committing suicide.

The colporteurs are not always in circumstances where they can do good. Often they have great trials to endure; for they meet in their path ignorance and infidelity, invincible indifference, and the hatred and calumnies of the priests. It is difficult to form a just idea of the thick darkness which covers a great part of our popish population. A colporteur writes lately:

“When I offer the Gospel to the inhabitants of this country, they tell me they have already the gospel in their church books and when I would show them that what I offer them is complete while their books contain but a small part they reply that they have more of the gospel than they need, and that they do not put in practice the little they have. ‘Besides,’ they add, ‘our curate never reads more at mass, and we do not think the curate would wish to be damned for not giving us all the gospel; and after all our curates are our guides, they are responsible for our souls before God.’ Others refuse to purchase the word of God, because, say they, ‘the books you bring us do not contain the office of the mass, nor Vespers?’ All I could say to them could not convince them that the apostles had never sung mass or vespers!”

The priests continue, in most villages, to forbid with severe threats, the reading of the Bible, and order those who purchased Bibles to burn them. To be the more readily obeyed they give other books, or even money, in place of the Scriptures they wish to destroy. A col-

porteur went recently to a curate who had distinguished himself among the Bible-burners, and asked him for an explanation of his conduct.

"I beg you, Mr. Curate, said he, tell me what you find in the New Testament, for I hear it said every where that you forbid it to be read."

"Ha! I will not purchase your books," replied the curate, trying to turn the subject of conversation; "let me alone, and carry your books elsewhere."

"But I do not offer you the new Testament: I only ask you why you burn it?"

"Why? The bishop commands us to destroy all those books in his diocese, because protestants sell them."

"Yes, Mr. Curate, protestants sell the Bible, but Protestants did not make the Bible, it was written by inspired men for the instruction and salvation of our souls."

"Be it so; yet this book is not approved by the church!"

"How? Will the Romish church place herself above the Word of God! Dare she say that what God has done is not good?"

"No; but protestants explain the Gospel in their way, while it belongs to the church to explain it."

"An explanation, sir, is one thing, and the text of Scripture is another; I do not sell explanations of the Bible, but I sell the Bible itself, and in a translation too, made by Catholics."

The curate seeing that the logic of the poor colporteur was better than his own, had no other means to rid himself of the embarrassment than to request him to leave his house. This was an argument to which there was no replying.

While the priests in France try to prevent the reading of the Bible, this holy word begins to be distributed in Spain. I will quote part of an article inserted in a Spanish gazette, "El Guardia Nacional," a journal printed at Barcelona, dated November 22, 1836.

"The agent, charged by the British and Foreign Bible Society to distribute the Holy Scriptures in Spain, has the honor to announce to the illustrious inhabitants of Barcelona and the ancient principality of Catalonia, that, encouraged by several liberal citizens, distinguished for their intelligence and liberality, this Society has had printed and bound at Barcelona with much care, an edition of 3,000 copies of the New Testament in the Catalonian language and given orders to sell them at cost price. * * * The price of each copy is *ten reals*; but schoolmasters who will take a dozen, will pay but *six reals*. To facilitate the study of the Holy Scriptures, with each copy of the New Testament will be given gratuitously, another copy of a small work, which a friend has furnished for this purpose to the agent of the Bible Society. He earnestly asks all men of liberal and enlarged views to lend him their aid and support in distributing among all classes of the people, this divine book, which teaches equality and brotherly love among all men. Last year about 80,000 copies of the Scriptures were distributed in France, and in the space of a few years more than a million of copies have been sold. Spain is perhaps the only country at present where the Scriptures are not distributed at moderate prices. If this edition is well received by the inhabitants of this city and province, the Society will cause to be printed another of a larger size, and then the whole Bible which will also be sold at cost price."

We should bless God that he permits the Word of life to be thus announced publicly, in a country where popery has reigned for so many centuries by the light of the fires of the inquisition.

Accept, &c.

G. DE F.

† This number is exaggerated.

From the New York Observer.

LIFE OF REV. LEMUEL HAYNES.

Mr. Haynes was born at West Hartford Conn., in 1753. His father was of unmixed African extraction and his mother a white woman. He was abandoned by his parents at the early age of five months, when he was bound out, probably by the select-men, to Deacon Rose, of Granville Mass., with whom he remained till he was 21. In this family he was taught the principles of religion. In his youth he was very studious; and after having arrived at adult years, he became a thorough Latin and Greek scholar. To give our readers some idea of his early habits we introduce the following anecdote from the sketches of his life and character by Dr. Cooley:

By improving his evenings, and by rising early in the morning, he had made considerable proficiency in the study of theology. At length he selected his text, and composed a sermon, without education or teacher. As in the family of Deacon Rose, the evening preceding the Sabbath was devoted to family instruction and religious worship, a sermon was occasionally read. The sermons of Watts, Whitfield, Doddridge and Davies were usually selected, and young Haynes was the reader. One evening, being called upon to read as usual, he slipped into the back his own sermon which he had written and read it to the family. The deacon was greatly delighted and edited by the sermon, as it was doubtless read with unusual vivacity and feeling. His eyes were dim, and he had no suspicion that any thing out of the ordinary course had happened; and, at the close of reading he inquired very earnestly, "Lemuel, whose work is that which you have been reading? Is it Davies' sermon, or Watts', or Whitfield's?" It was the deacon's impression that the sermon was Whitfield's. Haynes blushed and hesitated, but at last was obliged to confess the truth—"It's Lemuel's sermon." The only person among the living who was present on this interesting Saturday evening, has kindly furnished some of the facts here stated.

The sermon above alluded to, is inserted in the book. It is short, plain, and yet very good. A Congregational clergyman at Wintombury, Conn., obtained a school for him at that place, and while instructing this school, he studied day and night, and made great proficiency, especially in the Greek language.

In 1780, at the age of 27, he was licensed to preach and was soon after settled at Middle Granville. His biographer, says: "It deserves to be recorded as one of the wonders of the age that a person should be invited to become a

spiritual teacher, in a respectable and enlightened congregation in New England, when he had been known from infancy only as a servant boy, and under all the disabilities of his humble extraction. But that reverence which it was the custom of the age, to accord to the ministers of the gospel was cheerfully rendered to Mr. Haynes. All classes were carried away with his sweet, animating eloquence." The following paragraph will give the reader some idea of his style.

"He labored in Granville five years; preaching publicly and from house to house. And I may add, in the language of the apostle to the elders of the church at Ephesus, he 'ceased not to warn every one, day and night, with tears.' His delivery was rapid—his voice charming, like the *vox argentea* of which Cicero makes such frequent and honorable mention; his articulation uncommonly distinct—a perennial stream of transparent, sweet, animated elocution—presenting his arguments with great simplicity and striking effect. The perfect ease with which words and thoughts flowed was like the river on the bank of which, as the poet beautifully relates, the traveller sat himself down till it should run by."

At the age of 30, Mr. Haynes married a white lady of Granville, possessed of a refined education. His biographer says that the connection was both honorable and sacred. Before marrying her however, he consulted a number of ministers, and received their unanimous advice and sanction. We insert the following notice respecting Mrs. H.

"Mrs Haynes was born at Dighton, Mass., Feb. 28, 1763. Died February 8, 1836. She possessed an amiable character as a wife, a mother, and a Christian. Nine children survive. One, a daughter, has deceased. All the children are hopelessly pious except one; and all but two have made a public profession of religion. The eldest daughter, Mrs. C., is settled in Rutland, and is a member of the English church. There are three sons. One is a Farmer; Samuel is settled as a physician in the State of New York, William has been engaged in a Law office in Massachusetts. Three of the children are married, it is said respectably."

In 1788, Mr. H. became pastor of a church in Rutland, Vt.; and it was at this place in 1805 his celebrated sermon was preached, in answer to Hosea Ballou, from the text "Ye shall not surely die." This sermon went through many editions, both in this country and in England.

Mr. H. is represented to have been a man of genuine wit, connected however with a uniform pervading piety. A number of anecdotes are given, one of which we introduce.

It is said that some time after the publication of his sermon on the text, "Thou shalt not surely die," two reckless young men having agreed together to try his wit, one of them said—"Father Haynes, have you heard the good news?" "No," said Mr. Haynes, "what is it?" "It is great news, indeed," said the other, "and, if true, your business is done." "What is it?" again inquired Mr. Haynes. "Why said the first, 'the devil is dead.' In a moment the old gentleman replied, lifting up both his hands and placing them on the heads of the young men, and in a tone of solemn concern, "Oh, poor fatherless children! what will become of you?"

The following generous testimony to the worth of Mr. H., is from Rev. A. Parmelee, of Malone, N. Y. who was one of his students.

I only remark in general, that he was a great man; a preacher of the first order, eminent in his gifts for prayer and a good instructor; and I tender my thanks to Almighty God for having placed me in early life under his care and given me so many opportunities of relieving the most important lessons from his lips, which I hope to carry to the grave, and heaven.

His biographer thus speaks of his religious character:

His religion was based upon a firm belief of the soul subduing doctrines of the cross. He seemed continually, and especially in scenes of deep affliction, to look up to heaven with serene joy, that Jehovah was on the throne. A remarkable spirituality was apparent in his conversation, which plainly evinced that he was familiar with Heaven. He loved the duties of the closet, where no eye but that of Omniscience witnessed his secret wrestlings with the angel of the covenant. He was distinguished for great tenderness and was often deeply affected with a sense of his own sinfulness. In prayer he seemed to covet the lowest place, more than the throne of an archangel.

His death was peaceful and happy. The following are some of his dying exercises.

I have been examining myself and looking back upon my past life, but I can find nothing in myself and nothing in all my past services to recommend me at the bar of Jehovah. Christ is my all. His blood is my only hope of acceptance. I have been praying for the faith of assurance, and feel that I have almost attained. My pains are great but blessed be God they are not eternal. I long to be in heaven. Oh! what blessed company will be there.

During the protracted and painful illness, when "months of vanity and wearisome nights were appointed unto him," the stanzas of this delightful psalm [63 Ps. of Watts,] were his solace in the night-watches. To those who had attended him through the night, he often said in the morning, "What a happy night I have had! What manifestations of God's love to my soul?"

To his family, whose tenderness could not be exceeded, he often said, "I fear I am troublesome," and wept under a grateful sense of their kindness.

* * * Two days before his death, having lain quietly through the day, he requested one of his daughters to come to his bed-side, when he thus exclaimed,—"What wonderful views I have had this day! I have been brought to the borders of the grave. Oh! what views! Wonderful! wonderful! wonderful! I have heard singing. O, how wonderful! I am well. Glory ineffable!"

* * * On the last day of his life, after he had seemed actually to have entered the dark valley, he suddenly revived, and exclaimed with an air of transport, "Oh, what beauties have I seen! Glories of the other world! What joys do I feel! I have seen the Saviour!"

Such a man was not only an ornament to the Church, but to the age in which lived. God honored him, and to a great extent he was honored by men.

Was his color any objection to him? Should it be to any man?

MISSIONARY.

From the Missionary Herald.

(Extracts from a letter of Rev. Mr. Temple, Missionary at Smyrna, under the direction of the American Board of Commissioners for Foreign Missions, dated Sept. 5, 1836, and published in the Missionary Herald for April.)

SMYRNA.

Closing of Greek Schools by the Ecclesiastical Authorities.

I do not exactly remember in what posture our affairs were at my last dates to you. Since then, however, some important events have happened here, very seriously affecting our missionary operations for the present, and perhaps for a considerable time to come. The Greek ecclesiastical committee have succeeded beyond all our anticipations, in closing all our schools, except one, the boys school. Eight schools, which were open three months ago, and under the care and direction of missionaries, in this city and neighborhood, are now closed, and from 600 to 800 children, then happy in attending them, are now robbed of this great privilege by the influence of their misguided priests.

When the plague ceased, and the time had come for the opening of our schools, proclamations from the patriarch were read in all the churches, warning the parents not to send their children any more to our schools, assuring them that our design was to corrupt and draw them from the faith of their forefathers. Not feeling quite certain that these proclamations would produce all the effect they desired, and knowing that some of the female teachers were very popular, the ecclesiastical authorities called them to a meeting of the committee held for the purpose, and there by promises, flattery, and threats, endeavored to induce them to leave our schools and come as teachers into theirs, which they proposed to open. This step threw the teachers into perplexity. They said to them, "We have learned from the missionaries all that we know. We have been with them several years, and they have been our kind benefactors from the first till now. They wish us to remain with them, and why should we leave them? We can aid our nation as well in their schools as in yours, for the children are all Greeks in both." One of them wavered; the other told them distinctly she could not and would not leave us, if we were still willing to employ her. Both these were orphan girls, about nineteen and twenty-one years of age. The committee then sent a message to the mothers of these two girls, saying that the whole family should be sent to the hospital, [the prison for abandoned women,] if their daughters did not leave the missionaries and become teachers in their schools. This, of course, created great alarm to these widowed mothers and defenceless orphans. One of the teachers, however, determined not to leave Mr. Brewer's, where she then was, but her mother came, and with tears and entreaties commanded her to return with her; declaring that she would go without delay and cast herself into the sea, if she refused to comply. In obedience to the mother's command she finally consented to go; protesting, as she left the house, "I go by compulsion, and not voluntarily." As she was only nineteen years old, we did not think it expedient to advise her to refuse to comply with her mother's command. Having thus lost our two principal female teachers and seeing that the storm against us was becoming very violent, on the part of the committee, we thought it prudent to abandon the idea of opening our schools for the present, saying, if the Greek nation declines accepting our aid in schools we are not disposed to employ any means to compel them to accept it. We therefore dismissed the remaining teachers of this school. The committee have opened female schools, and the two teachers above mentioned are each at the head of one of them, and both aided by pupils formerly in our schools. Hitherto scarcely any of our books are used in the new schools, and it is the intention of the committee to exclude ours, and introduce others, which they are preparing.—Both the teachers are, I believe, attached to us, and one of them, we see reason to hope, loves sincerely the Saviour and his gospel, and abhors the superstitions in which she was educated.—This is a great grief to her mother, who recently expressed a wish to take her down to Vourla, to a celebrated church there, dedicated to the *all holy Mary*, that the virgin might, as she expressed it, turn her head back again to the orthodox religion. Her influence, we trust, will be good in the school where she is. Thus far nearly all the parents of our pupils have refused to send their children to the new schools, and several of them have expressed their wish with tears, that we would open our school again. In general, however, they are afraid of excommunication, if they should do any thing contrary to the commands of the priests, or as they say, their mother, the great church. At this moment it is not possible for us to say what turn affairs may take, though we feel persuaded that it will be seen after a time that the committee cannot sustain their own schools, and then the way will be open for ours. This is the general opinion among the Greeks. The feelings of the people in reference to our schools are not changed, I am persuaded, and nine tenths of them would now commit their children to us as freely as ever, if they did not fear the influence of the priests.

Mr. Jetter's schools at Vourla were closed by an order from the patriarch, and some of the books torn in pieces; among the rest a New Testament, Hilarion's version, with the ancient Greek in parallel columns. These schools were in a most flourishing condition. His two schools in this city and two more at Bougia were closed because no children, or only very few, dared to come. Our boys' school is still open, and has at present ninety pupils, and is still increasing. Prudential reasons have induced the committee to refrain from persecuting this school. The teacher, the principal, is a very clever young man, and a part of the pupils pay for their tuition. Should they find themselves sustained in what they have done in other and feebler quarters, they may be encouraged to assail this school at a future time.

At our recommendation, Mrs. Hallock has not opened her school since her return from the country. The young woman, however, whom

she engaged as an assistant, has opened one on her own account. It is gratifying to us to see so many of our teachers so well employed, as well as so many of our pupils. Our schools have already done much good, should they never be revived. In breaking up our schools, the priests have been obliged for shame, to open others, and we are furnishing them with teachers. The strength of their opposition already shews how much they dread the inevitable consequences of such schools, where the children are directed only to the Scriptures, and not to fathers or traditions, for all their religious opinions. Letters from Beyroot, and from Scio, and Broosa will probably inform you that the schools there are all closed by order of the patriarch.

THE OBSERVER.

GAMBIER, WEDNESDAY, APRIL 19, 1837.

BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH.—We have received the April number of the Spirit of Missions containing the proceedings of the Domestic and Foreign Committees and the official correspondence.

The following items of intelligence are gathered from the Proceedings of the Domestic Committee.

The missionary station at Henderson, Ky. is to be discontinued, after the first of July next; the Missionary at that station having informed the Committee that after that time the congregation, which has been gathered there, can assume his entire support.

The Rev. Edward Winthrop, of the Diocese of Kentucky, has been appointed Missionary to Frankfort in that Diocese; and the Rev. R. S. Hays of the Diocese of Tennessee, has been appointed missionary to Wetumpke, Alabama.

The Rev. Chaplin S. Hedges, has been assigned to the station at Palmyra, Missouri, where it is expected a small church will be immediately built.

Dover and Black Swamp, Kent Co. Delaware, has been appointed a missionary station.

The Rev. Barton H. Hickox, of the Diocese of New York, has been appointed missionary to Maumee City, and Perysburg, Ohio, for one year.

From the Proceedings of the Foreign Committee, we gather the following particulars.

The Rev. J. W. Brown being prevented from proceeding at present to Persia, the following preamble and resolutions were unanimously passed:—

Whereas, The Rev. John W. Brown, appointed Missionary to Persia, has communicated to this Committee the fact that, although his desire to serve on a foreign mission, and his attachment to that of Persia, remain entirely undiminished, yet circumstances, beyond his control, interpose a hindrance to his leaving this country at present and for an indefinite time to come, which cannot be disregarded without a violation of Christian duty, and whereas this Committee is fully satisfied of the urgent necessity there is for releasing Mr. Brown from his engagement with it, therefore:—

Resolved, That the Rev. J. W. Brown be, and he hereby is, released from his engagement to go out in the service of this Committee, as a Missionary to Persia.

Resolved, That in thus severing the connection which has subsisted between this Committee and the Rev. Mr. Brown, the Committee take pleasure in bearing testimony to the purity and conscientiousness of motive by which he has been actuated, in expressing the hope, that his sincere attachment to the missionary work may, by God's good providence, be yet at some future day consecrated to the service of this Committee, and in assuring him of their prayers for the divine blessing upon himself and his labors in whatever part of the great field they may be bestowed.

The Rev. Alonzo Potter, D. D. has accepted the appointment of temporary agent in behalf of the Foreign Committee.

The following Resolution passed the Committee,

Resolved, The Domestic Committee concurring, That the Secretaries and General Agents, address joint letters to the heads of the several Theological Seminaries of the Church, to be laid in their discretion, before the students, stating the need of laborers in the Missionary operations of the Church, and expressing the readiness of the Committees, in humble dependence upon divine grace, and trusting to the liberality of the Church, to support any number of Missionaries that may offer for the great field, suitably qualified for Missionary duty.

The following Resolutions in relation to Missions in Western Africa passed the Committee.

Resolved, That the Missionaries at Cape Palmas be instructed to explore the Cavally River, with reference to establishing a Mission in, or near the town of Netea, visited by Dr. Hall, and that they be informed of the desire of the Committee to commence a station in that region on some healthy elevation, unless some obstacle not foreseen by the Committee should render it inexpedient—the Committee having in this measure special reference, not only to the influence of Missionary effort on the population of the interior, but also to the providing a healthy retreat for our Missionaries in case of sickness.

Resolved, That, in consequence of the anticipated establishment of a new Station on the Cavally River, and the call to prosecute their Missionary operations in Africa, rather with a view to direct influence on the natives of the interior, the Committee deem it inexpedient, with their present means, to send any Missionary to Bassa Cove.

Resolved, That, in all plans of this Committee for Western Africa, special reference be had to a High School connected with elementary instruction, and that such a system of instruction embrace not only the cultivation of industrious habits and a knowledge of some of the arts of civilized life, but have further provision for training up religious and common school teachers for the native Africans.

Resolved, That the Secretary and General Agent be instructed to open a correspondence with individuals known to be favorable to education in Africa, with reference to providing the required means for sustaining such a system of instruction at the Mission.

The receipts into the Treasury of the Board from the 15th February to 15th of March, 1837 were as follows:

DOMESTIC MISSIONS.			
Rhode Island,	\$20 00,	Delaware,	\$10 00
Vermont,	25 00,	Maryland,	109 25
Connecticut,	16 00,	Virginia,	259 81
New York,	482 90,	N. Carolina,	3 50
New Jersey,	45 75,	Ohio,	13 00

Pennsylvania,	269 80,	Michigan,	12 50
Indiana,			1 00
Total,			\$1268 51

FOREIGN MISSIONS.

Maine,	\$30 00	Dist. of Colum.	\$20 53
Vermont,	60 00,	Virginia,	118 49
Rhode Island,	20 00,	North-Carolina,	281 00
New York,	165 61,	South-Carolina,	19 53
New Jersey,	77 32,		
Pennsylvania,	119 37	Total,	\$733 66

MISSIONARY AND EDUCATION COMMITTEE.—The regular Quarterly meeting of the Committee was held at Gambier, on Wednesday the 10th inst. Appropriations were made to one Missionary amounting to \$50, and to three Beneficiaries, amounting to \$137 50.

The following Resolution in relation to Beneficiaries was passed by the Board.

On motion, Resolved, That those Beneficiaries who pursue a full, three years' course of study, in the Theological Seminary in this Diocese, and enter into Holy Orders, shall be discharged from all obligation to re-pay to this Board any portion of the money they may have received from it.

LITERARY AND THEOLOGICAL REVIEW.—The Literary and Theological Review for March contains the usual variety of topics. The following are the subjects of the several articles—*Total and Native Depravity—The True Utility—Review of Dr. Codman's Sermon—The Theological Origin of the Prevailing Deficiency of the Church in Spirituality—Thoughts on the Mode of Producing Moral Results—Review of the Christian Psalmist—Review of Hengstenberg's Christology—An Inquiry concerning Voluntary Societies—Notices.*

It will be seen from the following extract which we make from one of the articles that Professor Keith's Translation of Hengstenberg's Christology has been well received by those who are qualified to pronounce a judgment in reference to a work of this nature.

Hengstenberg was born in October, 1803; received a religious education from his father, who was a clergyman at Froudenberg, a village in the county of Mark; and entered the University of Bonn in 1820, where he devoted himself to philosophy and more particularly to the study of the Oriental languages. He distinguished himself here as an Arabic Scholar, and brought out a prose edition of an Arabian writer, the *Muallakah of Amrullah*. He studied Kant's Philosophy with Zeal, and afterwards the History of Philosophy under Brandis. After leaving the University he went to Basle, to teach the Oriental languages, and while there he became decidedly an evangelical and practical Christian. He went next to Berlin, as a private teacher; and in 1826 was made Extraordinary Professor of Theology; in 1828 Ordinary Professor, and in 1829, Doctor of Theology. He is the editor of the "Journal of the Evangelical Church," lectures on the Old Testament, and has there written his work on the Christology of the Old Testament.

The following is the table of contents of this volume:—

GENERAL INTRODUCTION.	
Chap. I.—Preliminary Observations.	
Chap. II.—History of the Messianic Predictions among the Hebrews.	
1. Messianic Predictions in the Pentateuch.	
a. In Genesis.	
The Protevangelium, Gen. 3: 14, 15, Gen. 9: 26, 27.—Promises to the Patriarchs, Gen. 49: 10.	
b. In the remaining books of the Pentateuch:—Num. 24: 17; Deut. 18: 15—18.	
2. The Messianic Psalms.	
a. Psalms in which the Messiah in his glory is described:—Ps. 11, Ps. XLV, Ps. LXXII, Ps. CX.	
b. Psalms in which the suffering Messiah is described:—Ps. XVI, Ps. XXII, Ps. XLI.	
3. Predictions of the Messiah in the Prophets.	
Chap. III.—The Deity of the Messiah in the Old Testament.	
Chap. IV.—A suffering and atoning Messiah in the Old Testament.	
Chap. V.—The Nature of Prophecy.	
Chap. VI.—The means of proving the reference of particular prophecies to the Messiah.	
Chap. VII.—Literature of the Messianic Predictions.	

THE MESSIANIC PROPHECIES OF ISAIAH. Introductory Remarks. Chap. I.—IV; Chap. VII., Chap. VIII, 23—9: 6; Chap. XL, XLII.

General Preliminary Remarks on Isaiah, XL.—LXVI. Contents of Isaiah, XL.—LXVI.

Chap. 42: 1—9; Chap. 49: 1—9; Chap. 50: 4—11; Chap. 52: 12—LIII.

It will be seen by this, that the work embraces a wide field of subjects, and they will all be found to be treated with great learning and ability. It is not to be expected that the views of the author on every point will be adopted by all those who hold to the same general views with himself. He says in his Preface, that although he "is conscious of having laboured with honest and persevering diligence yet he is very far from not perceiving the imperfections of his work. It was the object here, where old and new theological prejudices stand in opposition to each other, to strike out a new path; and in the very outset always to find the right course, and satisfy all requisitions, was a task difficult in itself, and impossible for him to perform."

His views on the "Nature of Prophecy," are original; at least they are new, for the most part, to the English world, although more common to his countrymen; and have already called forth opposite views.* He supposes that the prophets, when uttering their predictions, "were not always in possession of reason and consciousness, but in an ecstasy." This is manifestly a difficult and obscure subject yet, and needs farther investigation. What was the prophetic ecstasy? In Acts 10: 10, it is said of Peter, *καὶ ἔπεσε αὐτὸν ἔκστασις, ὡς ἐστὶν γὰρ ἡμεῖς*. Olshausen compares with this *ἔκστασις* *ἡ ἀνίστασις*. Rev. 1. 10, and the *ῥῆμα* *ὅτι τοῦ ἀνίστασθαι*, 2 Peter 1: 21, says, it denotes a state of mental excitement. "Paul gives a remarkable description of *ἔκστασις* (2 Cor. 12: 2, 3) and he declares that he knew not whether what occurred with him took place in or out of the body. From this it is plain that a depressed or suspended consciousness, belongs to the specific character of ecstasy, (of which somnambulism furnishes analogies) while in the mean time the Spirit exercises a powerful influence upon the soul. States which at least approached very near that of ecstasy, seem to have existed in the case of the Prophets of the Old Testament."†

* See Bib. Repository, Vol. II, p. 217.
† Olshausen, Commentar, Vol. II, p. 683.

The Preliminary Observations of the first chapter of Hengstenberg's work are admirable and will be read with great interest. Institutions for the salvation of men were rendered necessary by the fall. Human wisdom could never have discovered how fallen men might be restored to the Divine favor. The revelation of God in the Scriptures could alone answer this inquiry. They teach us that for this purpose, God must appear in the flesh; that a Divine Redeemer must come from Heaven and make expiation for sin. The Redeemer could not appear until mankind were prepared to receive him. Different methods were adopted to effect this preparation among the heathen and among the Jews. The heathen were in general left to themselves, that the disease which had corrupted their nature might manifest all its malignity and come to a crisis, when the great Healer should make his appearance.—The peculiar destination of the Jews required that they should be prepared for the coming of Christ in a different manner. This was done by a direct divine influence—by the calling and separation of Abraham from his kingdom; the establishment of the Theocracy, the giving of the Law, and the announcement of a future glorious restoration. Traces of belief, that a great Deliverer of mankind from all natural and moral evil, was to arise at a future period in the history of the world are to be found in the religious books of several heathen nations. These opinions are here examined, and passages from the Latin, Greek, and especially the Persian religious books are quoted. The development of the Messianic hopes among the Hebrews and the important purposes which they answered, are next explained, and the objections of Schleiermacher and others examined and refuted. The discussion of the passage in Gen. 3: 14, 15, which contains the first intimation of a Savior in the Bible, is equally profound and satisfactory.—The author rejects the allegorical mode of interpreting this passage, and adopts the literal. Another method is followed by Hahn, which he calls the *grammatico-historical*, which represents the conversation which took place between the serpent and Eve, as a mental one, the suggestion of evil thoughts, while seeing a serpent eating the fruit without harm.* The interpretation of the other passages in the Pentateuch and of the Messianic Psalms, will be regarded as one of the most valuable parts of the volume. In the chapter on the "Deity of the Messiah in the Old Testament," the student of the Bible will find a more thorough and satisfactory examination of the *Angel of Jehovah* than he will meet any where else in the language. The introductory remarks of Tholuck and Olshausen to the interpretation of John 1: 1, in their respective commentaries, will cast light on the same subject. The "Suffering and Atoning Messiah in the Old Testament," is an admirable disquisition, and is referred to with high approbation by the evangelical writers in Germany.

But we have not room to enlarge. The discussions on the Messianic passages in Isaiah are conducted with characteristic learning and talent, and will be in many respects more satisfactory than any thing else within the reach of the student of the Bible. Our author meets the Rationalist interpreters, Gesenius and others, face to face, answers argument by argument and proves that he has weapons of at least equal temper with their own.

The work may be confidently recommended to Theological students as almost indispensable. Indeed it should be in every one's library who can afford to procure it. An extended and very able review of the whole volume, by a friendly hand may be found in Tholuck's *Littratur-Anzeiger*, commencing with No. 69, for 1830. The second volume embraces the seventy weeks of Daniel, and the book of Zechariah, and the third is occupied with the Messianic Predictions in Hosea, Joel, Amos, Micah, Haggai, Malachi, Jeremiah and Ezekiel. The translation of these last volumes it is hoped will not be long delayed, and that it may proceed from the hand of Professor Keith, who has proved himself so competent to the task. Those who shall take the pains to compare the translation of Prof. Keith with the original, will find that he has succeeded in making a faithful and elegant version of his author. As far as we have compared them, we are satisfied that the translation is to the English reader just what the original is to the German. For his labour in making this invaluable work accessible to English readers, Prof. Keith deserves, and will receive, the unfeigned thanks of the Theological public.

* See Lehrbuch, p. 351.

For the Gambier Observer.

INFANT BAPTISM.

Messrs. Editors,—It has been with me, in common I doubt not with others in the ministry, a question of much serious thought, if not much perplexity of mind; whether any infants but those of believers in the highest sense of the term, or in other words, of those who are communicants of the church, should be admitted to the ordinance of baptism? Notwithstanding the question seems to have been settled satisfactorily to the minds of most persons, and that on grounds leading to quite opposite conclusions, I must acknowledge that I have not yet been able to see the subject so clearly as to come to a determinate decision on either side.—Though my practice has hitherto been on the less exclusive plan and in accordance with the more prevailing usage of the Church, my judgment, I confess, would lead me to pursue the opposite course. However afraid and unwilling to exclude any from the benefits and blessings that might attend the ordinance otherwise administered, I do not feel satisfied that I am right in urging or inviting any to dedicate their children to the Lord but those whom I have reason to regard as really and truly the disciples of Christ. It is therefore no desire to invite controversy or enter into argument, but solely with a view to obtain more light and information on an important point of doctrine and practice in the duties of the ministry that I ask a place for a few remarks in your paper.

As bearing on this point there appeared a short time since in the Observer, some valuable extracts from Wood's Literary and Theological Review.—In connection with the usual arguments for Infant Baptism, these extracts set forth, I think, the true relationship in which the baptized children of believers stand to the Church. The promises being made to them as well as their believing parents, they are in the rite of baptism admitted into the same covenant and made members of the visible Church. Thus united the Church regards them as bound by the same covenant obligations with their parents; the Church calls upon them, when they grow up, to perform the vows and promises of the covenant, just as if they had entered into it themselves, and had been baptized at an adult age, and, while by their conduct they evince the contrary, the Church looks upon them as "members of Christ, children of God, and inheritors of the kingdom of heaven;" not I should think in virtue of their admission to the visible Church by the external rite of Baptism, but on the charitable supposition that they possess all that "inward and spiritual grace," of which the other is but the outward and visible sign,

and without which we must all remain the "children of wrath even as others."

This is all plain. I can easily conceive of children being with their parents in this covenant relationship to God and the Church; and if, when they grow up they faithfully keep their baptismal covenant and as a most important part of it, are found immediately uniting themselves to the communion of the Church with the feelings and dispositions of a soul converted unto God. I can also readily conceive of their continuing in the covenant, and holding precisely the same relationship to the church which they were supposed to hold when they were baptized. But to have a bearing upon the point in question, it will be necessary to consider in what position stand those baptized persons who are neglecting to comply with the conditions of the baptismal covenant: whether by such neglect their relationship to the Church is not in some respects changed; whether they are not depriving themselves of the privileges of the covenant and amongst them the right of presenting their children for baptism?

In reply to these inquiries, I am told by some that the full and faithful performance of the Baptismal covenant is not essential to the possession of this right. All persons, once admitted to the visible Church by baptism, they say, possess in virtue of this admission a rightful claim to the same privilege for their children, not pretending however to the higher privilege of communion at the Lord's Supper. But such a position as this must appear at first sight untenable and unsound. If we allow to all baptized persons this inalienable right of having their children baptized, arising from their own baptism and admission into the visible church, I see not how we can avoid extending the same privilege to the most wicked and abandoned sinners, nay even to the infidel rejector of revelation, for many such are to be found amongst the baptized. "But unto the wicked, God said, what hast thou to do,—that thou shouldst take my covenant in thy mouth?"

To avoid the difficulty here involved, I hear others telling me, that baptized persons, not guilty of scandalous sins, nor laboring under ecclesiastical censure, are to be considered as in the covenant, at least so far as to entitle them to have their children baptized. But though this scheme is less objectionable than the preceding, it presents to my mind difficulties equally insurmountable. To say nothing of the difficulty of defining the precise extent of sin to which we may go without forfeiting the privilege such a plan is calculated to give a very imperfect and erroneous view of the baptismal covenant and its obligations. To violate the covenant and consequently forfeit its privileges, it is not necessary that we should be guilty of scandalous sin, or actually laboring under an ecclesiastical censure. That we be numbered amongst transgressors, in this respect, it is enough that we withhold from God that place in our affections which would lead us to render a holy obedience to his will in all things; and if there were no other reason than the simple refusal to comply with the Saviour's dying injunction, "Do this, in remembrance of me," this alone should convict us of not keeping the baptismal covenant. Not to be in full communion with the Church, is in fact to live in neglect of the covenant and of course must disenfranchise us of the privileges that belong to its faithful fulfillment.

But against this plan I find a yet more formidable objection. If I am to regard baptized persons not guilty of gross sins and not under the censure of the Church, as keeping the baptismal covenant, and thereby entitled to present their children at the baptismal font, to be consistent I should feel myself constrained to admit the same class of individuals to the communion: for the faithful keeping of the vows and promises made in the sacrament of Baptism, as ratified in Confirmation, is all that the Church authorizes me to require before admission to the Sacrament of the Lord's Supper.—But this I am not prepared to do, nor do I think any who have any regard for the piety and purity of the church are prepared to do it. Something more than the mere absence of gross sin or an ecclesiastical censure is necessary as an evidence of that change of heart without which we may not presume to approach the table of the Lord. In the profanation or abuse of this holy sacrament as practised in the Church of Rome, in the somewhat similar evils that have sometimes been found even in our own Church, in the lamentable declension of piety and laxity of discipline in the Congregational Church of New England in the days of President Edwards, we have beacons abundant to warn us of the danger of opening wider the door of communion or lowering in any degree the standard of qualification. A principle and a practice thus evil in their tendency in the one case cannot be safe in the other. Indeed as far as I know any thing of the History of the Church, laxity in admission to the communion and laxity in requiring qualifications for sponsors at Baptism, seem to go hand in hand.

The course of reasoning here used, I know, is evaded by saying that parents or others at baptism are not taking upon themselves the vows and promises of the covenant, but only making them in the name of the children, and therefore, sincerity on their part is not so absolutely necessary. But admitting what is true, that the children, and not the parents, are entering into the covenant and making the vows and promises, this does not remove or lessen the difficulty. The question still remains to be solved, in what light does the Church regard such parents? Are they not supposed by the Church to be faithfully observing, not indeed the promises and vows then made, but what is the same, the vows and promises made by themselves at their own baptism? On no other supposition can the Church invite any to present their children for baptism. On no other ground can any expect a blessing upon their offspring at such a time. Having never truly dedicated themselves to the Lord, is there not presumption in coming and dedicating their children to him? Living themselves in the neglect of the most solemn vows and promises, can it be expected that they will train up their children in the faithful observance of the same? But so long as any remain unprepared and unfit for the communion, no stretch of charity can lead the Church to regard them as keeping the covenant with God, as having dedicated themselves to his service. The only way of getting over this difficulty is by having recourse to an expedient already referred to, and by lowering the standard of the covenant, to consider the Church satisfied with a general assent to the Doctrines of the Bible, and a belief in its divine origin. But this is only, to avoid one difficulty in order to run into others and greater. To make such a belief all that is requisite for engaging in the Baptismal covenant would be at variance with the

Scriptures and with the doctrines of the Church.—The believing parent who alone is invited and authorized in the Word of God to present his children at baptism must be a true Christian, a believer in the highest sense of the term, unless we would substitute that belief which the devils may have and tremble, for the saving and sanctifying faith of the Gospel. Again if such a profession of faith is all that is necessary for engaging in the baptismal covenant, or presenting our children in the ordinance, on the expression of such a belief, we should admit any adult who applies for baptism; but of such the Church requires that repentance towards God and that faith in the Lord Jesus Christ, which imply not a mere assent of the mind to the truths of revelation, but a saving change of heart—the possession of the inward and spiritual grace. Thus surrounded by difficulties on whatsoever side I turn I am driven back to the point whence I started. I can yet see no alternative but to regard communicants of the Church as the only faithful keepers of the covenant, as the only true believers to whom, and to whose children the promises are made, and as the only persons privileged to present their offspring to the Lord in Baptism. Any one removing these difficulties and pointing out another and a better alternative will confer a favor on one who is yet on this subject but An Esquire.

For the Gambier Observer.

ON THE CLAIMS OF THE PROTESTANT EPISCOPAL CHURCH.—NO. I.

The remarks which were published in the Gambier Observer of 24th August, 1836, in my reply to "Charity," have been commented upon at great length by a writer, who has adopted the *nom de guerre* of "Ecclesia," and published in the *Christian Advocate & Journal* printed in New-York. As a proof that great pains are taken to endeavor to convince the Christian community that the doctrines and views of the Protestant Episcopal Church with respect to the divine institution of the Episcopal form of government are wrong, and have no foundation in truth, the papers which bear the signature of "Ecclesia" have since been republished in the *Western Christian Advocate* published in Cincinnati. The writer of this communication does not willingly appear in the arena of controversial discussion. The sentiments, which were before expressed by me on this subject, are still cherished, and they are here repeated. "When the communication was forwarded for insertion in the Gambier Observer which has called forth the remarks of "Charity," it was foreign from my thoughts to enter into the lists of controversy. My duties will not allow me the time—my feelings do not incline me that way. With respect to those who are not of the communion to which I am attached from principle, I can say, grace be with all those who love our Lord Jesus Christ in sincerity. I love to see the image of the Saviour reflected in the minds and in the heartfelt devotion of his people." I am aware that I am quoting my own language, but I think it applicable to the position in which I am at present placed. Men who are averse to warfare, will be roused to action when the enemy threatens an invasion, and then they will summon all their energies to the task of defending their altars and the homes they love. The remarks which it is thought proper to make in reply to the statements of "Ecclesia," will be strictly in vindication of the position taken by me, that the *Protestant Episcopal Church is an original Church of Christ, and that the Methodist Society is not, as they have separated from the Church of England, without having, in the judgment of that Church, a valid ministry.* This is the text which "Ecclesia" has himself selected and placed at the head of his remarks, and this declaration founded in fact and in truth, seems to have given him no small offence. We commence with the assertion that we have no hostile or unfriendly feelings either against the Methodist Society as a body, or against any individual member of that communion. There are members of that society whose friendship the writer will always be pleased to retain—many known to him who are lovely in his estimation for their truly Christian deportment—for their untiring zeal in the cause of Christ, and for their unwearied devotion to every work of faith and labor of love, that is calculated to contribute to the welfare and happiness of their fellow men; but these encomiums are not meant to justify schism, nor to extenuate the conduct of any who are hostile to the claims of the Protestant Episcopal Church, or who are engaged in the ungracious task of exciting prejudices against her. The remark is often made that we must exercise charity towards those who differ from us, because charity is the bond of perfectness, &c.—This is readily admitted, but it is admitted with limitations. While charity is applied to motives we can be liberal in an extension of it to all who differ from us in sentiment and belief, but if charity is to be applied to opinions, then we must beg leave to pause until we examine what those opinions are, which demand its exercise and its application. In truth charity was never intended to apply to opinions, and cannot apply to them as a general rule with any propriety, unless we are prepared to sacrifice principle to courtesy, or to offer truth gagged and bound at the shrine of liberality. We shall in our next, enter upon the task of replying to the first letter of "Ecclesia." As the conclusion of the present number, we beg leave to state, that as the attention of many individuals is now directed to the Protestant Episcopal Church as an ark of safety from the distraction and the storms which have too long disturbed the peace of the Christian community, and fearfully retarded the welfare of the Christian cause, that the most ample information on the claims of the Church can be obtained from any of the following sources. The candid enquirer can, from these fountains of knowledge, come to a decision on that certainly important question "To what communion shall I attach myself?" Information full and complete can be obtained from Dr. Bowden's Letters on Episcopacy to Dr. Miller; 2 volumes were first published, and subsequently a third, Hobart's Apology, a truly eloquent and masterly performance which has never been confuted—a work probably but little known and most likely out of print—unless Swords, Stanford, & Co. of New-York, have any copies of the old edition remaining. Skinner's Primitive Truth and Order. Slater's Original Draught of the Primitive Church, Dr. Cooke's Essay on the Invalidity of Presbyterian Ordination. Letter from a Congregational Minister to his Brethren on Episcopacy. Britain's Apology. A Blacksmith's Letter. Trial of Episcopacy. Shepherd on the Daily Service of the Church. Whately on the Common Prayer. Daubeny's Guide to the Church. Bishop Hobart's Sermons. Bishop Seabury's Sermons. To this imperfect list many others

might be added, but we close it by calling the attention of our readers to the eloquent Sermons of the Rev. Dr. Chapman. Pro Ecclesia.

RELIGIOUS INTELLIGENCE.

From the Rhode-Island Republican.

ORDINATION.—An ordination was held in Zion's Church in this town, (Newport,) on Wednesday last, by the Rev. Alexander V. Griswold, D. D., Bishop of the Protestant Episcopal Church, in the Eastern Diocese. There were present also of the Clergy, Rev. Dr. Crocker of St. John's Church Providence, The Rev. Dr. Wheaton of Trinity Church Newport, Rev. P. H. Greenleaf, of Fall-River, and the Rev. Mr. West of Zion Church.—The candidates were, the Rev. P. H. Greenleaf for the order of Priests, Edward Waylen, of England, and Washington Van Zandt, of this place, for the Order of Deacons. Prayers were read by the Rector of the Church, and the Sermon was preached by the Bishop. It was founded on Rev. 4th ch. 6th, 7th and 8th. It was a lucid and able exposition of that remarkable prophetic vision, and was rendered strikingly appropriate to the occasion by the dedication which it suggested of the sacred office of the ministry. The Bishop portrayed the minister of Jesus Christ as he ought to be, and as the Church has happily seen it exhibited in his own pure, exemplary, zealous and industrious life for half a century. The ordination service followed—when the candidates were presented. Mr. Waylen by the Rev. Dr. Crocker, and the Rev. P. H. Greenleaf and Mr. Van Zandt, by the Rev. Mr. West. The services were concluded by the administration of the Holy Communion, in which the Bishop was assisted by the Rev. Dr. Wheaton, and the Rev. Mr. Greenleaf. The services, throughout this occasion were deeply solemn and interesting, and will not soon be forgotten by those who witnessed them. W. V.

THE CHURCH IN NEW ORLEANS.—Letters from an esteemed friend in the city of New Orleans, give cheering accounts of the state and prospects of the Church. "I have the pleasure now to inform you that our new church has been opened since January 1st. and the services performed by our devoted friend, the excellent Bishop of Connecticut; and there is no man living who enjoys and deserves a higher degree of influence and respect in any community than this exemplary prelate does in this. The church is constantly filled with those who wait on his sound and instructive ministrations. The pews were all put up to the highest bidder on Tuesday and Friday last; and out of 94 offered for sale, 75 were purchased, at a premium, exceeding the whole cost of building, furniture and organ of \$13,000. Several pews were also to be rented at low rates, for such as cannot afford to buy. Some of our pews brought \$1400. The church does not prove large enough to accommodate the throng who would attend, and our thoughts are already turned to the erection of a second church, in another part of the town. The Rev. Mr. Wheat has obtained the use of a school house, and is rallying the materials for a new church. God grant that he may succeed; and that church after church of our pure and spiritual community may go up, till the whole southwestern region be filled with the glory of the Lord. When I look over this country and realize its destitution, I am oppressed with gloom. But I take comfort in remembering that the arm of the Lord is not shortened that he cannot save; and that he has promised that the stone cut out of the mountain without hands shall fill the earth."—*Mrs.*

DESTRUCTION OF ST. PETER'S CHURCH, EATON-SQUARE LONDON.—The flames, which were first observed to issue from the belfry, soon afterwards communicated to the body of the Church, and in a very short time, the altar, the pews, the seats in the aisles, and the pulpit were in flames. The engines commenced playing at the south side of the church, over the organ loft, through a hole made in one of the windows; but notwithstanding the utmost exertions, the flames spread with such rapidity that in about a quarter of an hour, the entire of the roof was one blaze of fire. About seven the flames burst through the windows at the east end of the building, immediately over the Communion Table, and continued raging about half an hour, when the roof of the church, at its western extremity, fell. Before the remaining portion of the roof fell in, which occurred about eight o'clock, all the cushions, oaken sides of the pews, the plate, silver candlesticks, and all the furniture in the vestry, were saved. The beautiful painting of the "Scourging of Christ," over the Communion Table valued at £1,000 and presented to the church by the British Institution, was saved by the exertions of Mr. John Thurston, of Ebury street at the imminent risk of his life. The altar-piece, a painting by Hilton, representing the Crucifixion, presented by the Marquis of Westminster and which was valued at 1,000 guineas, was also preserved by the exertions of the police and the fire brigade. The organ, which cost £700 is entirely destroyed, and the loss in painted glass is said to amount to several hundred pounds. The building, which was erected in the year 1826, was insured in the Westminster office for £6000. The fire is supposed to have originated in the belfry, through the carelessness of some men employed in cleaning the clock, who forgot their lights, or but partially extinguished them.—*London Chr. Remem.*

Acknowledgments.

The Treasurer of the Missionary and Education Committee of the Diocese of Ohio acknowledges the receipt of the following sums since February.

From St. Peter's Church, Ashtabula, weekly offerings for 1836, for Missions,	\$ 7 00
"Grace Ch. Berkshire, monthly collections for do	5 00
"St. Stephen's Church, Canfield, for do,	2 50
"Christ Church, Liverpool, for do,	3 00
"Cutler Scholarship, Boston, in full for 1836,	25 00
"Rev. S. A. Bronson, for portraits sold,	4 00
"Harcourt Parish, Gambier, weekly offerings for Feb., General purposes, \$23 43½	
Missions,	1 81
Education,	2 36—27 60½
St. James Boardman, Missions,	2 00
St. Paul's, Chillicothe, Miss'y. offerings for Feb.	8 00
St. Peter's, Delaware, for Missions,	20 00
Rev. B. I. Haigh in full of Scholarship for 1836,	25 00
Do for portraits sold,	10 00
Grace Ch. Philadelphia, Missionary appropriation,	62 50
Christ Ch. Cincinnati, for Education & Missions,	42 25
Rev. J. T. Brooke, in full of Scholarship, 1836,	37 50
Harcourt Parish, Gambier, weekly offerings for March—General purposes, \$7 80	
Diocesan Missions,	1 50
Education,	4 80—14 10
Akron, Collection for Missions,	5 00
Mr. Kleek, Hamilton, for Education,	10 00
	\$310.45½
April, 10 1837.	
In the same time there have been received for the General Missionary Society the following sums:	
From Harcourt Parish Weekly Offerings.	
For China Missions,	25
Foreign	do 4 71
African	do 4 5
Greek	do 50
Syra	do 1 66
From Grace Ch. Berkshire, For. Missions 2 50	
Dom.	do 2 50—5 00
"St. John's Worthington, Foreign Missions,	5 00

ST. MARY'S HALL, GREEN BANK, BURLINGTON, NEW-JERSEY; FOR THE EDUCATION OF YOUNG LADIES, UNDER THE Immediate Supervision of the Bishop of the Diocese.

THE Institution will be opened, with divine permission, on Wednesday, the third day of May, under the charge of the Rev. ASA EATON, D. D.,* as Chaplain and Head of the Family, Mrs. SUSAN EATON, as Matron, and Miss ELLEN RORROR, as Principal Teacher; with assistant Teachers in the several departments. No pupil will be admitted for less than a year.

The scholastic year is divided into a Summer term, and a Winter term, of twenty-two weeks each; the former, commencing on the first Wednesday in May, and the latter on the first Wednesday in November. There will be two vacations, of four weeks each, next preceding the days just named.

The regular expenses for each term, including boarding and lodging, with fuel and lights, and instruction in all the English branches, the ancient languages, psalmody, plain sewing and the domestic economy, will be one hundred dollars, payable always in advance. From this charge twenty-five per cent will be deducted, for daughters of *Clergymen of the Church*. Full courses of lectures in Natural Philosophy and Chemistry, with a complete apparatus, and also in Botany, will be delivered annually, in addition to the instruction in those branches. There will be a charge of six dollars for each term, for the use of bed, bedstead, bedding and towels. Washing will be charged at fifty cents a dozen. Books and stationery will be furnished at usual prices. There will be provided for the use of the Institution, a Library, selected especially for the use of the Teachers and Pupils. Pupils who remain will be charged \$12.50 for each of the two vacations. A limited number of day-scholars will be received.

The following will be charges additional to the above,—for instruction in the French language, \$7.50 a quarter, (or eleven weeks,)—in the German, Italian, and Spanish, \$10 a quarter; for musical instruction, on the Piano, with use of instrument, \$25 a quarter—on the Organ, with use of instrument, \$10 a quarter; for instruction in drawing and painting, \$8 a quarter,—and in fancy work, \$6 a quarter. All money for the use of pupils must be entrusted to the Head of the Family; under whose direction all purchases are to be made, and all expenses incurred. Advances must be made to meet all such expenditures. Parents will designate the additional branches which are to be pursued.

Attention is particularly requested to the following points:—thoroughness in study and exactness in deportment will be expected of all who desire to continue pupils of the Institution—the branches proper to be pursued by each must be left to the discretion of the Principal Teacher—no pupil to bring to the Institution any but devotional and school books—plainness and simplicity in dress, and a just economy in expenditure, will be expected in all, as members of a Christian family.

In its entire organization, St. Mary's Hall is designed to be a Christian household; and the aim will be, by the continual application of domestic influences on Christian principles, to form and to accomplish the domestic character. It is the object of the Institution,—and nothing will be spared for its accomplishment—to promote to the utmost the physical, intellectual, and spiritual improvement of the pupils entrusted to it; and, training them all up "in the nurture and admonition of the Lord," to render them, by the due cultivation of the mind, the manners, and the heart, true Christian ladies, prepared, through grace, for usefulness and influence here, and for "glory, honor and immortality" hereafter.

All communications must be addressed to "the Rev. ASA EATON, D. D., Chaplain and Head of the Family, of St. Mary's Hall, Burlington, New-Jersey."

Burlington, March 1, 1837.

* From the Rev. Dr. Tyng, Rector of the Church of the Epiphany, Philadelphia.

The information which I have received, that the Rev. Dr. EATON, of Boston, and his lady, are to be the united head of the household in St. Mary's Hall, your new school for the education of young ladies, has induced me to offer you, for any purpose which it may serve in promoting the interests of the Institution, this spontaneous expression of my feelings. In Boston and its vicinity, there would be far more propriety, in my asking commendation from Dr. Eaton, than in my offering it to him. In this section of the country, perhaps, my residence here may give me some advantages which he does not possess. Allow me, therefore to say, wherever I am known, and he is a stranger, that I have known him intimately from my childhood, and have revered him, as many beside have done, as an important light for the Episcopal Church in the time of its desolation, and as the friend and guide to many of our young men in their preparation for the ministry, as he was in many respects to myself. Parents may confide in the certainty, that whatever long-tried piety, and moderate, calm, and Christian manners, and an affectionate, tender and parental spirit, can do for the benefit of their daughters, they will find in entrusting them to the care of Dr. Eaton.—Mrs. Eaton is a lady of the most respectable connections in her native city; and by her education and manners, and the class of society to which she has been accustomed—as well as by her piety and domestic character—will be found in a high degree qualified for the maternal care of the interesting subjects of her charge. I am of opinion, that no similar Institution can present, as far as the head of the family are concerned—for I am unacquainted with the arrangements for the department of instruction—superior advantages for those young ladies, for whom Christian parents seek a Christian Education.

† From the Rev. Dr. Eastburn, Rector of the Church of the Ascension, New-York.

Right Rev. and Dear Sir,—In reply to your request that I would state to you my opinion of the character and qualifications of Miss RORROR and her sister, it gives me pleasure to say, that from testimonials submitted to me, I have been brought to the conviction, that they would prove an invaluable acquisition to any establishment for female education, in which they might be placed. With both of these ladies my acquaintance is but of a recent date. The elder of them, however, whom you have selected as the Principal Teacher of St. Mary's Hall, I have had an opportunity of seeing once or twice lately; and have learned enough from these interviews to say with confidence, that you will find in her not only a lady of great accomplishments, but one fitted, by the superior delicacy and refinement of her manners, and by her unostentatious but deep toned piety, to exert the most salutary influence upon all entrusted to her care. I think it right to state, that these ladies received their education at a school of great celebrity at Clifton, in England; the advantages of which, though, perhaps, not generally known in this country, will be properly appreciated by all who are acquainted with its character. That these highly-esteemed persons may prove an extensive blessing, in the new sphere of action which they have selected, is the prayer of yours very respectfully and truly.

April 19—37

Executrix' Notice.

ALL persons indebted to the estate of JAMES KEARNS, dec'd. late of Harrison Township, Knox County, Ohio, are hereby notified to make payment within four weeks, and all persons having demands against said estate will present them, legally authenticated, within the same period. SARAH KEARNS, Executrix.

April 19, 1837.—37

Notice.

SAMUEL H. SMITH, } Knox Common Pleas,
vs. } In Chancery,
The Heirs at Law of } Bill filed Oct. 24th, A. D. 1836.
DAVID COLE, dec'd. }

THE Bill stated that the Complainant, S. H. Smith, located lot No. 2 in the 1st quarter of the 8th Township in the 14th Range in the United States Military tract in said county of Knox, on a warrant in the name of David Cole, which Complainant had for a valuable consideration purchased from said Cole, and which said Cole assigned to Complainant, but owing to an informality in said assignment the Patent for said lot came out in the name of said Cole. The prayer is for a conveyance of said lot and for general relief.

Notice is hereby given to said Defendants by order of the Court, that they appear at the next term of this Court and plead answer or demur to said Bill, or the same will be taken as confessed.

M. A. SAYRE, Sol^r for Compt^r.
Attest, April 12th, 1837.
ALEX^r. ELIOTT, Clerk.

POETRY.

From the London Evangelical Magazine.

JEHOVAH JESUS.

The voice, which spoke in Sinai's thunders,
Assuaged Tiberias' raging sea;
The hand, which form'd the sky's bright wonders,
Bestow'd its instinct on the bee;
The pow'r, through which the ocean flows,
Perfumes the woodbine and the rose.
Creation's vast extent ne'er cumber
The mind which countless orbs obey;
And He, the angelic hosts who numbers,
Sustains the sparrow on the spray;
While worlds on worlds his bounty share,
The smallest insect feels his care.

Ah! why in hours of tribulation,
Should I to fear and faintness yield?
The grace which wrought my soul's salvation,
Remains my fortress and my shield—
Amidst the storm, a still small voice
Shall bid my aching heart rejoice.

From Calv'n's mount sweet mercy beaming
Illumes the darkness path I tread;
And strains of joy, from Zion streaming,
Breathe grateful music round my head;
That merry bids my sorrow cease,
That music softly whispers peace.

O let me then, myself a stranger,
Account all earth's concerns but dross,
For Him, who, cradled in a manger,
Pour'd out his soul upon the Cross:
And day by day the Saviour call
My life, my treasure and my all!

My all? Amen! A full surrender
I make of body, mind, and will;
And He with love most sweet and tender,
In turn, will this wrapt bosom fill:

And give me here, in sin forgiv'n,
A glorious antepast of heav'n! R. HUIE.

PARENTAL.

A HAPPY MOTHER.

The mother of the late Rev. John Newton, who from a bold blasphemer, was converted to God, and became eminent for usefulness in the ministry, has often been mentioned as an example to encourage christian mothers to be faithful in the instruction of their children. The example teaches more than has been drawn from it. The record of it made by Newton himself, introduces us to a happy mother; to one who found pleasure as well as duty, in teaching her infant the great truths of religion. "She made it," (says Newton) "the chief business and pleasure of her life to instruct me, and bring me up in the nurture and admonition of the Lord. I have been told that from my birth she had in her mind, devoted me to the ministry, and that had she lived till I was of proper age, I was to have been sent to St. Andrews, in Scotland, to be educated. But the Lord had appointed otherwise. My mother died before I was seven years old."

This mother was a successful teacher. Her son says "When I was four years old I could read, (hard names excepted,) as well as I can now, and could likewise repeat the answers to the questions in the Assembly's Shorter Catechism, with the proofs; and all Dr. Watts' Shorter Catechisms, and his children's Hymns." Let mothers seek and find their pleasure in giving such instructions, and they will generally be successful.—Where is the child of four years in these days, that can repeat the whole of the Shorter Catechism with the proofs? Many mothers are doing virtuously, but do they excel the mother of Newton?—Chr. Intelligencer.

EFFECT OF PARENTAL STERNNESS.

"My father, (says Newton,) left me much to run about the streets, yet when under his eye, he kept me at a great distance. I am persuaded that he loved me, but he seemed not willing that I should know it. I was with him in a state of fear and bondage. His sternness, together with the severity of my schoolmaster, broke and over-awed my spirit and almost made me a dolt; so that part of the two years I was at school, instead of making progress, I nearly forgot all that my good mother had taught me."—This statement admonishes fathers to lay aside sternness, and not to keep their sons "in a state of fear and bondage," in order to secure their obedience. Obedience exacted in this way deserves not the name of "filial."—There is no virtue in it. It is slavish—or obedience from necessity such as is rendered to brute force. It makes a child of uncommon promise "almost a dolt."—Id.

TEMPERANCE.

BEER HOUSES IN LIVERPOOL.

The master of an American vessel informs us, says the New York Transcript, that there are beer and drinking houses in Liverpool, England, at almost every other door.—In these establishments they have introduced a practice of bargaining with a customer for drink for a week, he to pay three shillings and sixpence in advance, or, more, often amounting to twice that sum, according as he drinks, once, twice, or thrice in a day. This has hitherto proved to be a very profitable business to the vendors of the liquor, as on the first night the drinking commences, they put some ingredient in the beer or drink; that not only makes the person who drinks it drunk, but also keeps him so sick, from its effects, that he is not able to drink again for several days, and all the balance of money paid is thus saved to the seller.—Chr. Mirror.

CHAMPAIGNE.

Perhaps no country consumes so much spurious wine as this. The poisons sold under the name of wine have a bad effect, not only

on the habits but the health of the people—creating a fever and thirst, and leading to confirmed intemperance.

The Albany Daily Advertiser says, spurious champagne is manufactured in great quantities at Dresden, in Saxony, maugre her pure and celebrated merino wool.

The New York Star adds, we believe it is unnecessary to go so far for the article in question. The half of the territory of France could not contain the vineyards necessary to produce what the United States consume under the cognomen of champagne. Once create a market, and the things sought comes from—no matter where. There are always enough green horns to be duped.—Christian Mirror.

MISCELLANY.

From the New York Observer.

DR. HUMPHREY'S TOUR.

ENGLAND.

I am afraid, Messrs. Editors, that some of your good patient readers will experience more surprise than pleasure, in finding me back again to England instead of making the best of my way home from Ireland. In truth, I am now inclined to think, myself, that it might have been better to have said all I meant to say as I went long; but my impression then was, that some general topics, pertaining to all the three kingdoms, might be more advantageously grouped together after I had been over the whole ground. It was expected, I presume, that I should glance at the progress of temperance in England and Scotland;—that I should say something about the universities and general education;—that I should take more notice than I have yet done of the state of religion in both parts of the island; and possibly, too, that I should take some little pains, in my poor way, to return the compliment of our trans-atlantic male and female kinsfolk, who have come over to see us and who, after their return, have spoken so frankly of our institutions and "domestic manners," and sent us back so much good instruction and advice. There are many ways of looking at things in a foreign country; and a traveller may take which he pleases. He may look with a single eye or an evil eye, with the naked eye, or through a distorted medium; he may carry his 'iron bedstead' along with him, or leave it at home; he may transform all the geese he sees into swans, or all the swans into geese; or he may take things as he finds them;—he may give us a caricature more or less ludicrous, or a true picture, just as best suits his humor. He can imitate the little prim Miss, who, on a visit to her cousins, is all the while saying, "This isn't half so pretty as my ma's,"—or he can profess himself pleased, wherever he finds any thing worth his attention, even though it should happen to differ a little from what he has been accustomed to admire at home. Some British travellers in the United States have done us ample justice, in most respects; and even on a variety of sensitive points, perhaps their sketches are somewhat more true to nature than we are proud to own. As for the rest, they have amused themselves at our expense, and for their own profit with the book-sellers, as they listed; appreciating one trait of our character correctly, if no more—that we are prepared to buy their caricatures with more avidity than if they were to send us true likenesses. Perhaps as the English have two or three writers of travels in this country to our one in theirs, I may be allowed to look at them first with one eye and then with both; or first through my green spectacles, and then after I have laid them aside. And for want of a better I shall call this episode,

THE TROLLOPEANA.

April 19th.—Landed at Liverpool, twenty-four days out—all well. As the boat which had been sent to take us ashore, came up to the stairs of the quay, a porter sprang on board, I suppose to tender us his services.—He was immediately ordered off by the master and not chusing to obey, a scuffle ensued with high words. Memorandum. I am sorry so soon to find, that the English are an exceedingly quarrelsome people.

April 21st.—Went to get our baggage through the custom house. Found it as I have described elsewhere, a mere open, kind of paved shed. Memorandum. These English I see, have no decent custom-houses, and the reason is, they are so poor that they can't build them. As a nation too, they are extremely uncivil towards all strangers, for they searched our trunks to the bottom, and did not spare even those of the ladies.

April 24th.—Put up at one of the most respectable inns in Chester. The head waiter wanted to know how long we had been in Hingland. Memorandum. How barbarously these Hinglish people, of almost all classes, speak their own language.

Went to look at the cathedral, which they are very proud of. Found it almost a ruin, which has stood there, I dare say, this thousand years. Windows and arches of the most uncouth and gothic fashion, such as I never saw in all my life, in America. Why don't they pull down the old rookery, and build up a neat, convenient church, of brick or new stone, such as they have in New York and Boston.

April 25th.—Met, between Chester and Birmingham, a great number of the most stupid and miserable looking animals that I ever saw. They call them donkeys. Inference.—The English of all classes, and in all parts of the country, use these woe-begone drudges instead of horses, either because they can't afford any thing more decent, or because the animals of this country are all belittled by the climate.

May 1st.—In going from Coventry to Warwick, took notice that the cows have very long horns—many of them as long as those of our oxen. Can't give much milk, that's very certain; for with us little bug horns are always considered a particular recommendation. The prevailing color, too, of the cows in England is extremely unfortunate, being a dingy kind of white. Now every child ten years old, in the United States knows, or ought to know, that brown, or brindle, but especially a deep red, is the right color.

May 10th.—In London. Ventured out a little without an umbrella, because there was not a cloud to be seen anywhere, and got finely soaked before I could reach my lodgings. Was there ever so fickle a climate in the world? And this proves that the people are just like their climate.

May 11th.—Went down to Black Friar's bridge, to see the Thames, of which I had heard so much in my boyhood. Astonishing! Why, when the tide is out, it is a narrow, muddy stream, in size more like one of our brooks than like a river! And yet, this is the English Mississippi! Why didn't they build London somewhere on the sea board? Never was any thing more out of taste, than planting a great city so far from the ocean, on the banks of what we, in America, should call a mere eel creek.

May 13th.—The Londoners of all ranks are the most impolite, I had almost said the most uncivilized people in the world. Why, in the very middle of the day, though I had come 3,000 miles to see the city, I had to wait nearly five minutes at Cheapside corner near the post-office, before I could cross the street, so perfectly regardless are they of the comfort of foreigners.

June 3d.—Waited all the forenoon in Slough, (what a name for a place lying right under the towers of Windsor Castle,) waited I say, all the forenoon, to get a seat in one of the London coaches for Bristol; but although a dozen passed, not an inch of room could I find in any of them. Memorandum. No where are the public conveyances so unaccommodating, as in England.

June 10.—Taking the coach for Southampton, was much annoyed by one or two unconscionable smokers. Memorandum. It is astonishing that a people boasting so much of their superior refinement, should generally fall into this disgusting habit.

July 12th.—Called on Mr. —. A fine looking young man came to the door. 'Mistress and Mistress are both out,' was his answer to my inquiries, and I found the same servile speech every where—a clear proof that all the domestics in England are slaves.

July 14th.—In travelling from Birmingham to Nottingham, passed the ruins of an old castle, covering two or three acres of as fine land as you ever saw. It stands in the midst of a beautiful lawn, and every thing around is kept in the finest repair; but so little regard to looks and economy has the owner, that he will neither rebuild the castle, nor suffer even the loose stones to be taken away as they tumble down from the battlements; but there the broken arches stand and lie, and from all I could learn, are likely to, a century or two longer, to prevent cultivation and to mar the beauty of the landscape. Here is another proof, that these English have no taste, and that small as their territory is, they don't know how to make the most of it.

July 16th.—Went to visit the ruins of the castle of Nottingham, which was burnt down by the mob when the Lords threw out the reform bill. Memorandum. Mob law appears to be the order of the day in England. It is clear that the great body of the people are bent on anarchy; and that the government of Great Britain cannot stand much longer.

17th.—The good lady where we called for some refreshment, said she had no booter in the house, but would send out and borrow some. This proves two things—first, that all who keep houses of entertainment in that part of the country, are mortally poor; and secondly, that half the English nation say booter instead of butter.

20th.—Crows, crows! (or rooks, as the fashionable name is,) every where thousands. Why don't they shoot them? No wonder they can't raise Indian corn in England.

August 1st.—Have not seen a pair of oxen in the yoke since I landed, more than three months ago—from which I might infer that they have no cattle here, if I had not happened to notice an ox harnessed up with a horse and a donkey—and this by the way, proves another thing—that almost every farmer in England drives such a team, and that the lands are well cultivated in this way.

2d.—In a pleasant afternoon-excursion, with Mr. G. and his family had occasion to cross a ferry, when a woman promptly stepped into the boat, and with a heavy setting pole, soon landed our party on the opposite side of the river. Memorandum. The ferry-men in England, I perceive are mostly females.

8th.—I have not seen a decent tract of woodland either in England or Scotland. It is true, they have a few handsome parks, but what are a thousand such compared with one of our American forests? Their largest lakes too, compared with ours, are mere millponds. In short, nature has done every thing on a small scale in Great Britain.

20th.—There would be some pleasure in visiting the Highlands, if you could be sure of fair weather. But no matter which side of the globe you come from, ten chances to one they will be so muffled up, that you can't get a glimpse of their summits once a fortnight.

P. S. The sun in Liverpool rises where it ought to go down, and sets where it ought to rise. This I can testify from my own observation, all the time I staid there; and I could

mention a thousand other things, did time and patience permit.

Now Messrs. Editors, how can any true-hearted American think well of such a country as this, where the rivers are all brooks—where half the buildings are 500 years old, and all going to decay—and where, unless you keep a sharp look out, the sun is just as likely to go down in the east as the west? It is true they have some good things there, especially a plentiful supply of fine salmon.—But then, they are indebted to us for them, as we drove them over long ago, by our mill-dams.

Yours sincerely.

MODERN EPIGRAMS.—The two following epigrams are good in their kind, especially the last. It is well known that when the house of Hanover was placed on the British throne, the Tories were in a state little short of rebellion. Oxford, in opposing the new dynasty, led the way. Cambridge was more liberal. To the former of these universities the king sent a troop of horse, to the latter a present of books; which occasioned the two following epigrams; the first by an Oxford, the last by a Cambridge man. The wit of the whig epigram called forth the praise of Johnson himself.

THE OXFORD EPIGRAM.

The king observing with judicious eyes,
The state of both his universities,
To one he sent a regiment; for why?
That learned body wanted loyalty;
To the other books he gave, as well discerning,
How much that loyal body wanted learning.

REPLY.

The king to Oxford sent his troops of horse,
For Tories own no argument but force,
With equal care, to Cambridge books he sent,
For Whigs allow no force but argument.

A man set to watch a field of peas, which had been much preyed upon by pigeons, shot an old cock pigeon who had long been an inhabitant of the farm. His mate, around whom, he had for many a year cooed, and nourished from his own crop, and assisted in rearing numerous young ones, immediately settled on the ground, near him, and showed her grief in the most expressive manner. The labourer took up the dead bird, and tied it to a short stake, thinking that it would frighten away the other depredators. In this situation however, his partner did not forsake him, but continued day after day, walking slowly around the stick. The kind hearted wife of the bailiff of the farm at last heard of the circumstance, and immediately went to afford what relief she could to the poor bird. She told me that on arriving at the spot she found the hen bird much exhausted, and that she had made a circular beaten track round the dead pigeon, making now and then a little spring towards him. On the removal of the dead bird, the hen returned to the dove-cot. Jesse.

RICHARD CARLILE A CHRISTIAN.—We copy the following from the police report of the London Morning Herald Feb. 6th.

Mr. Richard Carlile, who for many years past sustained an undeniable notoriety as a vendor of deistical and blasphemous publications, presented himself before Alderman T. Wood to attest his conviction of the truth of Christianity. He produced a set of declarations, such as are taken by dissenting ministers as preliminary to other necessary steps to becoming a legal teacher of a congregation. He was desired to read his declarations aloud, which he did in a decorous and apparently sincere manner.

The first was a declaration of fidelity to the King and of abhorrence of certain popish tenets. Then followed a profession of faith: "I, Richard Carlile, profess faith in God the Father and Jesus Christ, the eternal Son, the true God and in the Holy Spirit—one God, blessed evermore. And do acknowledge the holy Scriptures of the Old and New Testament to be given by divine inspiration. The next was that he preferred the Protestant to the Roman Catholic version of the Bible. "I, Richard Carlile, do solemnly declare, in the presence of Almighty God, that I am a Christian and a Protestant, and as such that I believe that the scriptures of the Old and New Testament, as commonly received among Protestant Churches, do contain the revealed will of God, and that I do receive the same as the rule of my doctrine and practice."

Having subscribed these declarations the Alderman granted a certificate to that effect.

The Alderman having congratulated him upon the occasion of his appearance, Mr. Carlile, in reply, intimated that he had read the scriptures frequently and carefully, and the issue of that research had been the removal of his former errors.—Mercury.

NEW SPECIES OF PAPER.—A new species of paper has been invented by a Mons. Massard, a French paper manufacturer, which, according to report, is likely to prove of great benefit to commerce. From this paper it is impossible to obliterate any thing which has been written, without its exhibiting some mark, and losing its original whiteness; it will resist every chemical agent; and can be manufactured of the best quality at a very moderate price.—Some eminent scientific men have given their opinion that full confidence may be placed in the alleged qualities of this paper.—N. Y. Obs.

"None is good but God: nothing is good without God; heaven would be nothing without him; earth with him would be made the beginning of heaven."

WISE COUNSEL FOR SELF-GOVERNMENT.—Banish all malignant and revengeful thought: a spirit of revenge is the very spirit of the devil; than which, nothing makes a man more like him, and nothing can be more opposite to the temper which Christianity was designed to promote.—If your revenge be not satisfied, it will give you torment now! if it be, it will give you greater hereafter. None is a greater self-torment than a malicious and revengeful man, who turns the poison of his own temper in upon himself.—Mason on Self Knowledge.

TEA OIL.—This beautiful vegetable oil, says an English writer, was procured in China in 1832; it has hitherto been merely noticed by two travellers in China, but the writer is not aware that any specimen has ever reached Europe. The Chinese term it cha yew, or, in English, tea oil. According to Dr. Clarke Abel, it is procured from the seeds of the camellia oleifera, by expression; these are introduced into the hollow trunk of a tree, and are forcibly compressed by means of wedges driven in by a battering-ram, which acts horizontally. When the nut is ruptured, the true seed or kernel is discovered, equal in size to a pea, sub-globular, and much wrinkled and pitted; a transverse section exhibits the yellow or cream color of its waxy interior substance, which possesses a strong bitter taste. The oil burns well, affording a clear flame without smoke, and is extensively used in China for this purpose. In the same country it is employed as an excellent oil. Immense quantities of it are consumed in this way, most of the boats of any considerable size on the Canton river being supplied with it. Its taste is agreeable, and hence it might be conveniently substituted for the Florence oil which is used for salads.

A new organ has just been erected in Christ Church in this city. It is from the factory of Mr. Henry Erben, New York. This is, we believe the most powerful, though perhaps not the largest organ in the United States. It contains nearly nineteen hundred pipes, and has thirty one stops. The form of the organ is tasteful, having a height of thirty five feet, and displaying a richly sculptured worthy the place.—Phila. Com. Herald.

AGRICULTURAL.

SEED CORN:

The expediency of planting the earlier kinds of corn is attracting attention throughout New England. It is the unanimous testimony, we believe, of those who have tried it that the Clark corn or the Tucket corn will give as good a crop to the acre as the larger kinds, if planted at the right distance. You may plant it as close as you can and leave

space for cultivation. The fodder is finer; and better; and the corn heavier.

In the course of years, the crop may be materially increased by selecting seed on right principles.

Mr. Thomas N. Baden, of Prince George's County, Maryland, gives the following account of his process for obtaining prolific corn. Enterprising farmers in New England should enter upon a similar course without delay.—The letter from which we copy is addressed to Henry L. Ellsworth, Esq. of the Patent Office;—

Sir: I received yours of the 14th, making inquiry respecting the "Maryland corn," which you understood I had raised. I have the pleasure to say, that I have brought this corn to its high state of perfection, by carefully selecting the best seed in the field for a long course of years, having especial reference to those stalks which produced the most ears.—When the corn was husked, I then made a re-selection, taking only that which appeared sound and fully ripe, having a regard to the deepest and best color, as well as the size of the cob. In the spring, before shelling the corn I examined it again, and selected that which was the best in all respects. In shelling the corn, I omitted to take the irregular kernels at both the large and small ends. I have carefully followed this mode of selecting seed corn for twenty two or twenty three years and still continue to do so. When I first commenced it was with a common kind of corn, for there was none other in this part of the country. If any other person undertook the same experiment, I did not hear of it; I do not believe others ever exercised the patience to bring the experiment to the present perfection. At first, I was troubled to find stalks with even two good ears on them; perhaps one good ear and one small one, or one good ear and "a nubbin." It was several years before I could discover much benefit resulting from my effects: however, at length the quality and quantity began to improve, and the improvement was then very rapid.—At present I do not pretend to lay up any seed, without it comes from stalks which bear four, five, or six ears. I have seen stalks bearing eight ears. One of my neighbors informed me, that he had a single stalk, with ten perfect ears on it, and that he intended to send the same to the museum at Baltimore. In addition to the number of ears, and of course the great increase in quantity unshelled, it may be mentioned that it yields much more than common corn when shelled. Some gentlemen, in whom I have full confidence, informed me they shelled a barrel (ten bushels of ears) of my kind of corn, which measured a little more than six bushels. The common kind of corn will measure about five bushels only. I believe I raise double, or nearly so, to what I could with any other corn I have ever seen. I generally plant the corn about the first of May, and place the hills five feet apart each way, and have two stalks in a hill. I can supply you with all the seed you may need, and I suppose I have now in my corn-house, fifty and perhaps more, stalks, with the corn on them, as it grew in the field, and none with less than four, and some six or seven ears on them.—Chr. Intelligencer.

List of Letters

Remaining in the Post Office at Gambier, April 1st 1837.
Samuel Adams, Edward Austin, Philip H. Brown, Alfred Beadle, R. J. Clements, Wm. Crawford, James Callison, Wells Dickinson, Henry Farmer, Ralph K. Finch, William B. Hoake, John C. Gessner, Miss Mary Gray, John Henshaw, Edward Hull, Edward E. Hull, John Hough, Edward Hopkins, Library Com. Ken. College, Gordon B. Johnson, F. B. Meade, Annanias Mulford, J. W. Melick, John Marlow, Joseph Mc Mahan, Miss Belinda Miles, Alexander McKee, C. M. Nichols, R. L. Russell, Henry Rhodes, John Summers, John or Lewis Staggers, Eleanor Sherwin, Mrs. Elizabeth Todd, James Temple, Rev. John Williamson for Mrs. W. Eleanor Welshmyer, Otho Welshmyer, Jacob Welker, Miss Susan Wantling B. Farver Yerby.

M. T. C. WING, P. M.

THE OBSERVER

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* All communications relative to this paper, must be directed to the REV. M. T. C. WING, Gambier, Kent Co. Ohio

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Nearly all kinds of Job work and the printing of Books and Pamphlets will be done at this office with neatness and dispatch. Advertisements not inconsistent with the character and design of the Observer, will be inserted on the usual terms.